

WOMEN CULTURAL VALUES IN THE NOVELS WRITTEN BY CHINESE WRITER OF INDONESIA

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ABSTRACT

This article aims to describe deculturation and acculturation of cultural values strategies carried by the female characters in the novel written by the writer of Chinese descent in Indonesia in the post-independence era. It is found that novels written by the Chinese descent of Indonesia novelist in the post-independence era showed that the main characters of the novels is given to women of Chinese descent. The writers occupied the main characters to show acculturation and deculturation of local culture and values of modern one strategies to build a mental harmony in interacting with indigenous people in the new culture atmosphere. In addition, the characters did the strategies in order to get social acceptance both as an individual, a family, and in the context of society; female characters also build self-image as a woman of dignity, hardworker, and have a clear life principles. Deculturation against local cultural values and modern one to maintain the culture of his ancestors, and preserve their ethnic identity of Indonesian Chinese as well.

Key words : acculturation, deculturation, cultural values, ethnic Chinese

1. Introduction

The Novels were selected as contribute to the development of novel writing theme in Indonesia. Leo Suryadinata [1] stated that their soul is the soul of Indonesia, despite its name is composed of three syllables. Departing from the theme chosen by the author, the cultural values in the novel that includes a divinity value, social value, and personal values were studied. The discussion is based on the results of research conducted through descriptive method - phenomenological qualitative analysis model. Data were obtained from a number of novels written by ethnic Chinese writers in Indonesia, among others *Lelakon* works of Lan Fang, *Rojak* by Fira Basuki, *Badai Pasti Berlalu* by Marga T., *Bracelet Jade Dragon* by Leny Helena (2006), *Conscience* by V. Lestari, *Twin Eclipse* by Clara Ng, *Tea for Two* works of Clara Ng, *The Invaluable* by V. Lestari, and *The Dancers* by Tjin Tan Siong. The values in society is analyzed through thoughts, attitudes, and behaviors of good character in the form of narrative and dialogue (Perrine) [2].

At the beginning of his arrival, the Chinese people have difficulty to mingle with the local community that he came. This is due to the Chinese people in the country has a different way of life to the population in the countries. Cultural characteristics of origin does not allow them immersed in the culture of other nations which raised the belief that the Chinese people may not melted, may not be incorporated into other communities in addition to the Chinese community itself (Onghokham) [3]. When arriving in Batavia (Jakarta), they form a separate community, causing gape in society as a minority. They were seen as racist because they do not want to assimilate with the local culture. They are more concerned with career and livelihood rather than having to mingle and follow the local culture. The new assimilation occurs in the next generation after they received the influence of modernization and the maturity of thought. As stated by Onghokham [3] that the new Chinese migration can not directly do acculturation. In fact, in one dimension they do acculturation and the other dimensions they still maintain some traditions of their ancestors. I. Wibowo [4] states that saw the presence of ethnic Chinese in Indonesia like seeing the currency, one hand there is a group of ethnic Chinese were mixed and the other side some are yet to blend.

In the novel contained information about women's lives, the intangible ideals, sufferings, and even ideology. That is why the properties and the issue of an age can be read in a literature though not concrete. Literature is the crystallization of beliefs, values, and norms of society (Escarpit) [5]. The interpretation of the text of the novel is an effort to lift the layers of meaning of literary discourse to the discourse of the other layers of meaning (Cristomy and Yuwono) [6].

Acculturation and Deculturation Divine Value

Divine values internalized and followed by Chinese women is the value that teaches people to believe in the strength of the outer man. Believes that human life based on the exercise of the power of God. This value has a very important role in shaping the personal and social life of humans. One of the belief that is still practiced and held in high esteem by Chinese women until now is confidence in the power of God. God in Chinese belief was also no different from other religions is as the creator of the universe and everything in it. In trust among the people. God is usually referred to as *Thian Siang* or *Shangdi* or *Te*, in Hokkien dialect. *Thian* is the supreme ruler of the universe. Therefore, his position is in the most exalted place.

Divine values internalized and followed by Chinese women is the value that teaches people to believe in the strength of the outer man, believes that human life based on the exercise of the power of God. This value has a very important role in shaping the personal and social life of humans. One belief is still practiced and held in high esteem by Chinese women until now is confidence in the power of God. Understanding God in Chinese belief was also no different from other religions is as the creator of the universe and everything in it. In trust among the people, God is usually referred to as *Thian Siang* or *Shangdi* or *Te* (Hokkien dialect). *Thian* is the supreme ruler of the universe. Therefore, his position is in the most exalted place.

Recognition of the existence of God in traditional Chinese society is strongly influenced by traditional beliefs streams sourced to worship the spirits of ancestors and belief in Gods. The confidence is still maintained in the present even though their beliefs has changed. It was found in the Chinese Imlek tradition that is still prepared the altar with various offerings. Chinese society saw as a form of homage to his ancestors by burning *dupa* (*hio*), and also offered fruits. From this Imlek New Year associated with Chinese belief. Through the celebration of the lunar new year can be seen how the Chinese people to seek God and seek forgiveness of sins to reach heaven and live peace and eternal life.

Such rituals are not justified by the church when they move into the Christian faith. This tradition violated Christian teachings. It is based that the lifestyle of ancient Chinese society built on trust ancestors who believed in the gods and dependence on nature entirely is not the lifestyle of people who believe in the Lord Jesus Christ. The existence of ancestor worship table is an institute of China that must be maintained by the Chinese Peranakan, but with different properties was not Chinese, and often contrary to existing customs of China [3]. It is characterized by efforts to eliminate the habit of cigarette burn incense and provide for ancestral spirits. This they did because of the prohibition of the church to pray not Chinese style.

Conversions performed the Chinese tend to be natural. The transfer marks the starting point to build a new life outside their country. It is based on the opinions Ong Hok Ham (2005 : 165) states that the Chinese people who wander into Southeast Asia is usually not too firm in their own religion, whatever the nature of the Chinese people is very eclectic in matters of religion, so that they do not mind embraced Christianity as people mostly.

In further developments, they made Christianity the religion of belief by running ritual in it. In fact, they believed fully that the Christian God is present in their lives as a regulator and controller of life. This indicates a strong adherence as the opinion of Skinner in Melly G. Tan [8] states that young people peranakan more obedient to the religious and the tendency to embrace Christianity than the religion of his ancestors who worship at the temple. All of that can not be separated from their consciousness to make the process of acculturation with the communities in which they live. What are they doing in an attempt to merge with the indigenous people including worship, as do most of the people go to church. This process of assimilation will go smoothly if the community has become adherent to the same religious beliefs. Thus "the attitudes and views of each party will be the same height".

In addition to dealing with the above belief system, it is found that Chinese women believe in the existence of God's punishment. This concept does not take into account the viewpoint of the flow of confidence because basically all are considered equal. They believe that God will give a reply on human actions. In this regard, Chinese women believe in the concept of reincarnation. Reincarnation in view of Chinese society has a close relationship with the *karma* which both is a process that is deeply intertwined with one another.

In everyday life, the teachings of ancestral character derived from Confucianism is very dominant, accompanied by the teachings of Budha Gautama that teaches about life after death. And in the belief that after death is also believed to be the kingdom of afterlife which is a transit phase before entering "eternal life" in joy or eternal misery. This is why the Chinese women to always willingly accept the life line that has been determined by God which is called gods in charge of taking care of matters concerned with human life such as births, marriages, death, age, income, wealth, rank, and so forth.

Fate or Su Ming in the view of the Peranakan Chinese Indonesian women are not being resigned or were powerless against fate, but the load maturity moral attitude. People who believe in fate will be patient at the time of suffering, and grateful when obtaining luck. In the view of Chinese society Taoism teaches people to follow the movements of natural law. This related to humans should not be against nature in the form of God's will. In addition, the Peranakan Chinese-Indonesian women hold the principle of "Ni you chu yi, you wo shi wu" (everyone has time to reach success). With that belief also underlies the survival of Chinese women still live their lives in this country despite various discriminatory treatment they frequently experienced. According to I. Wibowo [9] the Chinese community has the feeling of a natural if these communities feel have a past that is rooted in China.

Acculturation and Social Values Deculturation

Social values are understood and followed the women are all matters relating to the role of women in the family and community residence. Positions Peranakan Chinese-Indonesian women have an important role in various social aspects. Onghokham [3] mentions that most Chinese immigrants retaining their own way of life and do not allow to immerse themselves in the culture of the communities in which they live, so they can only be classified within the Chinese community itself, but the Chinese community living in Java until the two generations after their arrival, the grouping as a minority community still occur. They tend to prefer the care of the family rather than mingle and follow the local culture. Until the new third generation and beyond are renewing way people view the Chinese to hold assimilation due to the influence of education and modernization.

Familial bond that occurs in the Chinese family was strongly influenced by the equation feeling as nomads in a foreign land. The stronger the pressure they receive, the more powerful it happens unity among family members and between families with another Chinese family. Uphold the spirit of fraternity become a major part of the cause of the power of Chinese families to remain in Indonesia. Various government policies that require the Chinese people to build houses in the city center make China stronger family ties.

Peranakan Chinese families occurs because the element of marriage. As stated by Ong Hok Ham [3] in the case of marriage, the Chinese people *totok* is 100% patrilocal. While *Peranakan* Chinese, have habits matrilocal. After marriage, the husband and wife can stay at home parents or the woman in the men's house. Freedom of deciding where to stay for the Peranakan women is one of assimilation efforts made by women. This adjustment process must first be through the melting process. Women should merge to be accepted by her husband's family so that they can make adjustments role in establishing kinship.

Association puts them in a position in the work environment in the community. Their arrival to Indonesia have brought with them the skills mastered in China. Broadly speaking there are three Chinese class divisions since the colonial era, i.e. full-blooded, crossbreed, and hollands spoken. The Chinese group is their new full-blooded one instance in Indonesia (his parents were born in China) or after birth there he or she migrated to Indonesia. *Peranakan* Chinese group are people who already are and the birth of 4-5 generations after their arrival the first time in Indonesia. While *Hollands spoken* group is a group that has followed the entire customs Netherlands and includes use of the Dutch language, when the *Imlek* they do not want to decorate the house with trinkets are commonly used by the group *Peranakan* and full-blooded.

Based on these three major groups, the development of the Chinese people in Indonesia to form three groups of ordinary occupations they pursue. Firstly, the field of trade is usually done by a group of full-blooded. Furthermore, the

second field is the real sector, which includes agriculture, mining, plantation, and so on. In the second field is dominated by a group of Peranakan. Meanwhile, the group hollands spoken now is a group of Chinese people who have become Indonesian citizens mastered many fields of education, health, and bureaucracy.

Acculturation and Deculturation of Personal Values

Humans as part of a cultural community has the 'potential evolution' with new cultural values in the neighborhood position in society (Kaplan and Manners) [8]. This evolutionary potential is seen in the novel by *Peranakan* Chinese-Indonesian who tells women who are likely to join the prestigious community. The position of women in the community became the main focus for the surrounding community, so it makes women to be more careful in everything. Moral principles that apply in the community is seen as rules that must be obeyed. This is done by women to gain recognition for her from the community. The principles that apply in a community derived from religious norms, laws, and culture. Women embody the principles that apply in the community through the attitude and the nature of truth recognized in the community. The problems raised in the novel hybrid Tinghoa-Indonesian women tend to discuss about the loyalty of women that led to the conflict, either as a wife, a lover, and mother. Female attitude in solving the problems is limited by moral values that apply in the community.

Ethnic Chinese have a cultural, moral values are different from the indigenous communities. Obvious physical differences among indigenous communities, for example, when viewed from the color of the skin, eyes, and the way dressed. Changes in the socio-cultural field are also evident from the appearance and manner of dress of Chinese women.

Women strive to build self-image as a woman's dignity. This is shown in addition to her beauty in the dress and makeup, also shown with his education and skills possessed. Women have a dignified beauty, education and skills of the plume. Education has been growing awareness of the existence of equality between men and women, awareness of freedom in conducting activities and express opinions, and so forth.

Controlled foreign languages include Mandarin and English as their language of communication. Since childhood they are accustomed to using Chinese or English as the language of conversation in the house. They were mastered the foreign language in the context of oral conversation, although the written language they do not understand. Foreign language used when communicating with foreigners working relationship, when they are abroad for shopping, or when communicating with fellow Chinese. Communicating with a foreign language is done by *Peranakan* Chinese-Indonesian women to show identity and it has a high prestige value. They want recognition of the existence of Chinese descent in the midst of indigenous communities, as well as hoping to get higher ratings than indigenous.

The purpose of human life is to achieve happiness and wealth. As a rich woman, half Chinese-Indonesian women limit themselves to the community that is underneath. Community high class women often hold gatherings both in the form of social gathering, or a party. In the march they got a meal from the host. From banquets at a party, the host will get an assessment of the wealth that can be seen from the types of menus are served. The more and classy food served more assessment of property owned. China host a community tradition is one of the rituals that can improve their social class.

Personal value of women who show a dignified woman, among others, by being honest in looking at himself. Adult female honest attitude in looking at faults can be judged from how parents teach the honest attitude towards the child. Being honest habits-habits instilled since childhood parents can determine the happiness and peace of life in adolescence and adult women. Parents feel that being honest is the duty of the child, but without any conscious parents often lie to children. Lying is one result of a grumpy attitude of parents, so that children become like dishonest because it mimics his parents who are also often not honest with her. This can be overcome by being gentle with small children despite difficult maintained by the parents.

Status as a modern woman with a busy life can make a career more women to be open and honest for his mistakes. Although the error made women for the good of others, but it can not be used as an excuse for being dishonest. Remorse comes when women get a reprimand or a warning from God. In a sorry state, women using his feelings for retroactive find fault with himself. Honesty to admit mistakes that have been done by women will be easier to improve himself to be a noble and dignified person in the eyes of the people and God.

Independent attitude also shared by modern women who are able to find suitable employment opportunities to education and their fields. On the job positions that should be occupied by men, in this modern era, did not become an obstacle for women to excel in fields such as architects, doctors, accountants and experts. Field of modern commerce is still occupied by the *Peranakan* Chinese-Indonesian women like to open a shop, selling jewelry at the mall, opened the prestigious restaurant, as well as housing developer business. Independent women belonging to ethnic Chinese believe that all areas can be used as a source of income.

2. CONCLUSION

Most novelists of ethnic Chinese in Indonesia put Chinese women as the main characters in their novels. The characters of the novel use of acculturation and deculturation strategies as an effort to adapt themselves with their surrounding. Women do acculturation to build mental harmony so that they be appreciated in their new social environment and build self-image as a woman's dignity. The development of modern culture and higher education they get pushed to accelerate the acculturation process. Female figures also do deculturation to local culture with the aim of maintaining ancestral cultures and also marks the presence of ethnic Chinese in Indonesia when they carry out the rituals of ancestor on the anniversary of the big day such as New Year's and religious holidays.

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